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A
JUDICIOUS ANSWER
TO SIX

QUERIES,

CONCERNING THE

JEWES

And their

CONVERSION:

Quær. I. *Whether all, or the greatest part of the Jewish Nation shall be called?*

Quær. II. *Whether there shall bee an universal enlightning of the whole world, at the time of Israels Conversion?*

Quær. III. *Whether the Instruments, God will imploy about their Conversion, will be all ordinary, or some extraordinary?*

Quær. IV. *About what time their calling may be supposed to be? and whether Rome shall first be destroyed, before the calling of the Jews?*

Quær. V. *Whether they shall return to their own land, to Jerusalem?*

Quær. VI. *What is supposed is become of the Ten Tribes?*

By that Eminent and Learned Divine, Mr. John Maynard
late of Mayfield in Suffex.

Published by William Gearing, Minister of the Word.

LONDON, Printed for Sam. Speed, at the Rainbow in Fleetstreet. 1666.

[ELCSC66M]
MAYNARD
135,834



Unto my much honoured Friends ,
JOHN NEWBURGH,
OF
WOOTH-FRANCIS,
In the County of *Dorset* **ESQUIRE;**
AND TO
Mr. Timothy Parker.
OF
The City of *BRISTOL* Merchant ;
William Gearing

Dedicateth this ensuing Discourse, as a publick Acknowledgement of their great respects manifested unto him.





A Judicious Answer to six Queries, concerning the Jews, and their Conversion.

Quer. 1.

W *Hether all, or the greatest part of the Jewish Nation shall be called?*

Sol. 1.

I chuse to call them rather *Israelites*, or *Israel* than *Jews*, as *St. Paul* doth, speaking of this Argument, intimating the large extent of this mercy, not confined to one or two tribes, but communicated to all the twelve.

Secondly, for the thing itself, the Apostle hath said enough, *Rom. 11. 26.* and so all *Israel* shall be saved, as it is written, *There shall come out of Sion the deliverer, and shall turn away ungodliness from Jacob;* and this in the verse immediately præcedent, he calleth a mystery, and therefore not to be understood of the conversion of one or two in an age; and withall, he opposeth their calling and conversion, to that which was in the Apostles times, yet then there were many thousands converted, *Act. 21. 20.* thou seest Brother, how many thousands [or ποσὰ μυριάδων, how many ten thousands] there are of the *Jews* who beleeve: And therefore I conceive it probable, that as in the Apostles daies many thousands beleeved, though the generality of the Nation remained in unbelief: So when ungodliness shall be turned from *Jacob*, though many thousands may remain blinde and obstinate, yet the generality, the Body of the People, shall be brought to yield subjection to the Scepter of Christ.

3. The Apostle speaking of the state of *Israel* in his
own

own time, faith, that blindness in part is hapned to *Israel*, until the fulness of the Gentiles be come in, and so πᾶς Ἰσραὴλ σωθήσεται, *All Israel shall be saved*--- The Prophet *Ezekiel* was commanded to take two sticks, and to write upon the one, *For Judah, and the children of Israel his Companions*, and upon the other, *For Joseph, the stick of Ephraim, and for all the house of Israel his Companions*, and to joyn them together into one stick, *Ezek. 37. 16, 17*. Then followeth the uniting of all the Twelve Tribes, *ver. 19*. Then a gracious promise, *ver. 21. &c.* Behold, *I will take the Children of Israel from among the Heathen, whether they be gone, and will gather them on every side, and bring them into their own land: And I will make them one Nation in the Land upon the Mountains of Israel, and one King shall be King to them all, and they shall be no more two Nations, neither shall they be divided into two Kingdomes any more at all, ver. 23*. He speaketh of their sanctification and perseverance, *ver. 24*. He sheweth who that one King is, under whose Government they shall remain united; *David* my servant shall be King over them, and they all shall have one Shepherd; *viz. the Lord Christ*, typified by *David*, and descending from *David* according to the flesh: No *Feroboam* shall again make a rent between the Tribes, or cause a defection from the house of *David*, *ver. 25*. My servant *David* shall be their Prince for ever. The latter part of the Prophecy of *Isaiah*, seemeth to me very full to this purpose.

Quer. 2. *Whether there shall be an universal illightening of the whole world at the time of Israels Conversion: In your former paper you seemed to hint an objection upon this Query, so that the Scripture saith, that in the Apostles times the Gospel was come unto all the world, Colos. 1, 6.*

Sol. I answer, that such universal expressions are not to be understood absolutely; so, *Luke 2. 1. There went out*

a Decree from Cæsar Augustus, that all the world should be taxed, *πάσαν τὴν οἰκουμένην* : Whereas the Roman Empire, when it was at the height, fell far short of the whole world, being bounded with Mount *Atlas* South, and *Danubius* North, *Euphrates* East, and the Irish Seas West; though sometimes they made excursions beyond *Danubius* and *Euphrates*, yet these seem to have been their fixed limits. But lest any should say, that this expression favoured of the Roman pride, and is only related by *S. Luke*, let us see what the holy Prophet *Daniel*

Dan. 2. 37. 38. saith to *Nebuchadnezzar*; *Thou, O King, art a King of Kings, for the God of Heaven hath given thee a Kingdom, &c.* And wheresoever the children of men dwell, the

& chap.
4. 22.

beasts of the field; and the Fowls of heaven, hath he given into thy hand, and hath made thee Ruler over them all, &c. *Thy greatness is grown, and reacheth unto heaven, and thy Dominion unto the end of the earth.* I suppose the meaning is, that both *Nebuchadnezzar*, and the *Romans*, had many of the most famous Provinces of the world subject to them, and over-awed many others which they had not yet invaded. But concerning the question in

hand, there is *πλῆθος* and *πληρωμα τῶν ἐθνῶν*, *multitudo, & plenitudo gentium*: *Multitudo gentium* came in the Primitive times; *Plenitudo gentium* is expected to come in, at, or before the calling of *Israel*, to provoke them to jealousy and emulation: For if the casting away of them, be the reconciling of the world, what shall the receiving of them be but life from the dead? *Rom. 11. 15. Proverbiali quadam dicendi figura fore dicit, ut quum ad Evangelium accesserint Judæi, mundus quasi reviviscat.* And before, *ver. 12.* If the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness? I know not how these two passages can import less than this, that there

Beza in
Rom. 11.

there shall be a more full Conversion of the Gentiles, when *Israel* shall be brought in, than there was when they fell off by unbelief in the Apostles times.

Quer. 3. Whether the Instruments God will imploy about their Conversion, will be all ordinary, or some extraordinary.

Sol. Secret things belong to the Lord our God ; and if it be certain, that so glorious a work shall be done , I think it doth not so much concern us , to enquire what manner of Instruments the Lord will make use of : As I remember Mr. *Brightman* interpreteth the two last Chapters of *Solomon's Song* , and the last part of the sixth, <sup>Brightm.
in Cant.</sup> concerning the Conversion of *Israel* ; and observeth, that in the beginning of *Chap. 7.* where there is a Prophetical description of this Church, it beginneth at the lower parts, *ver. 1. How beautiful are thy feet with shooes, O Princes Daughter ?* and endeth with the head , *ver. 5.* Thence gathering somewhat to this purpose , that the work should begin among the inferiour members , without any special help of eminent Instruments. And in the description of the New Jerusalem, *Revel. 21. 12.* And speaking of the twelve gates of this Quadrature , they are reckoned in this order ; on the East three gates , on the North three gates , on the South three gates , and on the West three gates. Hence he gathereth , that our Western European Jews , which dwell among professed Christians , shall come in last , and that the Tribes of *Israel* dispersed through the East , North and South , among Infidels , shall lead the way ; those that have least ordinary helps beginning the work. And may not the Apostle be thought to intimate some such thing , when he saith , *Even to this day , when Moses is read , the veil is upon their heart ; Nevertheless , when it shall turn to the Lord , the veil shall be taken away :* As if they had sufficient light held forth un-

to them in the Old Testament, whereof they acknowledge the divine original and authority, only the veil upon their hearts intercepteth it; which being taken away, the light of the glory of God in the face of Christ, shall shine forth clearly to them; however, I am perswaded, after their calling, they shall have choice and precious teachers raised up, represented by those twelve precious stones, laid in the foundation of the heavenly *Jerusalem*, *Rev.* 21. 19, 20.

Quær. 4. *The fourth Quarry is, about what time their calling may be supposed to be? and whether Rome shall first be destroyed, before the calling of the Jews?*

Sol. It becometh us modestly ἐπέχειν, where we have not good warrant from Scripture; but I am strongly perswaded, that *Rome* shall be destroyed before *Israel* shall be called.

1 Because the Idolatries and other Abominations of the *Romish* Synagogue, are great stumbling-blocks unto them, and therefore to be removed out of the way.

2 How should the fulness of the *Gentiles* come in, unless *Babylon*, which holdeth so many Nations of the *Gentiles* in captivity, be ruined to the foundation?

3 I know not whether as *Jerusalem*, wherein (or nigh unto which) Christ was crucified, was overthrown, so it be not necessary for the full conviction of the people of *Israel*, that *Rome*, or mystical *Babylon* (by whose power and authority, the Lord of Life was slain) should sink as a Mill-stone, into the bottome of the sea.

4 After the destruction of *Babylon*, largely described *Rev.* 18. In the beginning of the next Chapter, *John* saith: *After these things, I heard a great voice of much people in heaven, saying Alleluja, salvation, and glory, and honour, and power, unto the Lord our God, &c. and again they said Alleluja.* These Hebrew words הללו יה not once mentioned

mentioned before in this book, seem to imply a mystery, that after the downfal of *Babylon*, the Christian Churches singing an ἐπὶ νίκῃ, or triumphant song, to the honour of the Captain of their Salvation, shall be mindeful of the *Hebrews*, the kinsmen of Christ according to the flesh, inviting them to partake of the same mercy with themselves in Christ, and joyn with them in magnifying his name; now that the great stumbling block is taken out of the way, then it followeth, verse 6. *I heard as it were the voice of a great multitude, and as the voice of mighty thunders, saying Allelujah, for the Lord God omnipotent reigneth: Let us be glad and rejoyce, and give honour to him, for the Marriage of the Lamb is come, and his Wife hath made her self ready: Now the Bride, the Lambs Wife, is the new Jerusalem, Rev. 21. 9, 10.* It seemeth that the marriage of the Lamb, followeth speedily after the Funeral of the Beast.

5 *Daniel* sheweth, that the Beast must be slain, and his body given to the burning flame, *Dan. 7. 11.* And then he saw one like the son of Man, come in the clouds of heaven, &c. and there was given him dominion, and glory, and a Kingdome, that all people, nations, and languages, should serve him, &c. ver. 13, 14. But for my part, I dare not to determine the precise time when *Rome* shall be destroyed; but I hope the day is not far off; and among other reasons, for this, because this seventh and worst head of the fourth Beast, hath already had more time to domineer, than all the other six joyned together.

Quer. 5 *Whether they shall return to their own land, to Jerusalem.*

Sol. I conceive there are many prophecies that look this way; *Ezekiel* is very expresse, see chap. 36. & 37. after the joyning of the *Twelve Tribes*, signifying the uniting of all the Tribes in one; — it is said ver. 21. *Thus saith the Lord*

God, behold I will take the children of Israel from among the Heathen, whither they be gone, and will gather them on every side, and bring them into their own land. Ver. 22. And I will make them one Nation in the land, upon the mountains of Israel. Ver. 25. And they shall dwell in the Land that I have given to Jacob my servant, wherein your Fathers dwelt, and they shall dwell therein, even they and their children, and their childrens children for ever, and my servant David shall be their Prince for ever. And Chap. 39. 25. Thus saith the Lord God, now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, &c. Ver. 28. Toward the end, I have gathered them into their own Land. Let it be observed, that these things are spoken, as following the uniting of all the twelve Tribes in one, and (which is very observable) then followeth immediately the description of the new Jerusalem in its glory, although it be shadowed out by typical and mystical expressions, even from the beginning of chap. 40. to the end of the book: And whereas it is said before, cha. 11. 23. The glory of the Lord went up from the midst of the City; see an happy change, Chap. 43. 2. Behold the glory of the God of Israel, came from the way of the East, and his voice was like the noise of many waters, and the earth shined with his glory. Ver. 4. And the glory of the Lord came into the house, &c. Ver. 7. And he said unto me, Son of Man, the place of my throne, and the place of the soles of my feet, where I dwell in the midst of the children of Israel for ever, and my holy name shall the house of Israel no more defile: And the description of the new Jerusalem being finished, all is closed up with this passage, The name of the City from that day, shall be Jehovah Shammah, the Lord is there: In Zach. 10. 6, 7. I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them, &c. See Ver. 7, 8, 9. and then
verse

verse 10. *I will bring them again also out of the land of Egypt, and gather them out of Assyria, and I will bring them into the Land of Gilead and Lebanon, &c.* Then the Prophet having foretold the destruction of the unbelieving Jews, for rejecting Christ, chap. 11. He cometh in the next chapter, sc. the 12. to speak of happy times, shewing that *Jerusalem* should be a cup of trembling to her enemies. Ver. 2. *A burdensome stone,* ver. 3. *Like an hearth of fire among wood, a torch of fire in a sheaf :* ver. 6. and ver. 8. *In that day shall the Lord defend the inhabitants of Jerusalem, and he that is feeble among them in that day, shall be as David, and the house of David shall be as God, as the Angel of God before them :* Then followeth a notable Prophecie of their mourning, for their Crucifying of the Lord of glory; and this mourning shall be in *Jerusalem.* ver. 11. And chap. 12. 1. *There shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem for sin, &c.* Read the last chapter throughout. I conceive there are many things in the Prophecie of *Isaiah*, looking this way; and may we not think it will tend highly to the glory of the Lord Jesus, to shew forth his royal Majesty in that very land, where he appeared in the form of a servant, was rejected, opposed, buffeted, mocked, reviled, spit upon, persecuted, blasphemed, condemned, and crucified as an evil doer? As I remember, I have seen the Copy of a Letter, or Declaration, published by the *Grand Signior*, against the *Austrians*, wherein, among other passages, triumphing in his false religion, and slighting Christianity, he boasteth that he hath possession of the very land where Christ was born; so that it seemeth, this is one thing that hardneth the *Mahometans* in their error.

Quer. VI. *What is supposed is become of the ten Tribes?*

Sol. It hath been usually said in some cases, and so I think may be said in this, The world is wide enough; and

Bez. in
Rom. II.
25.

the Scripture saith, *The earth is the Lords, and the fulness thereof, the world and they that dwell therein.* The Lord knoweth who are *HIS*, and where to finde *HIS*. Learned Beza saith, *Quam pauci supersunt hodie populi in orbe terrarum, qui Christum vel nomine tenus profitentur? At interim Judaeorum Gens, quamvis toto terrarum orbe dispersa, & miserrimè jactata, dici tamen non potest (ut uno ore confirmant omnes qui ex Asia & Africa ad nos veniunt) quam sit frequens & numerosa, ut etiamnum se exerat benedictio illa Abrahamo facta, Gen. 12. 17.* I conceive by those words [*Judaeorum Gens*] he meaneth the Tribes of *Israel* in general. As I remember I have seen divers years since, a little Tract written by *Manasseh Ben-Israel*, wherein there was a relation to this purpose: That a certain Jew (I think) of *Amsterdam*, travelled into *America*, and being desirous to see the Country, took some *Indians* for his guides; and being upon the mountains they were over-taken with a tempest, so violent that it grievously afflicted them, insomuch that the *Indians* among other sad complaints, said that these and other miseries fell upon them for the wrong they had done to the people of God. After the storm was over, the Jew asked them, what they meant by that speech which they let fall in their distress? They told him that some ages before, there came a strange people to settle themselves in that Country, whereupon the Natives were stirred up by their Wizards to make war upon them and expell them, they sent out one Army which was utterly broken, not a man returning; they sent a second which had the like success, and I think a third, so that there were few *Indians* left besides old Men, Women and Children, which made the surviving *Indians* to suspect, that their Wizards had a design to ruine them; so they fell upon them and slew divers of them, but some of them cried quarter, and told them

Tract. de
Manass.
Ben-Israel

them if they would spare their lives , they would give them a true information concerning this people ; so they told them that these were the servants of the true and living God, who made heaven and earth, and whatever attempts they made against them, they should never prosper ; and therefore advised them not onely to make peace , but (if they could obtain so much at their hands) enter into a league with them. Hereupon they made such an overture to them , and found them averse from it, and could not prevail with them without much importunity ; at last they came to a conclusion , and since that time at certain seasons they met with them for the renewing or confirming of their league ; but this was observed that this Forraign people would never suffer the *Indians* to come within their bounds, but always appointed their meetings in some place without their territories. The *Jew* having heard this story , was very desirous to see this people ; and his *Indian*-guides at his request, conducted him neer their borders, and coming to a Lake, made a sign upon an hill (I take it by a fire and a garment, or such like thing lifted up upon two Pikes) whereupon a Boat was sent over the Lake with some few persons in it, who being informed by the *Indians* ; that there was one of their Nation and Religion , they began to speak to him in the *Hebrew* tongue those words, *Dent. 6. 4.*

שמע ישראל יהוה אל דינו יהוה אחד.

Hear O Israel, the Lord our God is one Lord. And then discoursing further with him, told him, that the time of their deliverance drew neer, wherein they should through the hand of God upon them, act great things in the world ; he was also informed there were many of them in several parts of that large continent, who differed much from the *Indians* , having Beards, going in comely

habits, and having handsome Towns. *Manasses Ben-Israel* saith further, that he which related this story, was reputed a very honest man, and solemnly related the truth of it upon his death-bed, dying (I think) about two years before that Treatise was written, *Fides penes Authorem esto*. But in my judgement *Ben-Israel* openeth divers prophecies very accurately, among the rest that of *Isa. 49. 12.* Behold these shall come from far, and loe these from the North, and from the West, and these from the land of *Sinim*; which he interpreteth to be the same which we call *China*, it being by Ancient Geographers called *Sina*, and the inhabitants *Sinites*, or *Sinaites*. So *Ortelius*, *Sina*, σιναι *Ptolomy*: *Asia populi sunt & Regio quam Castaldus & Moletius Chinam nominant*. So our *Heylin* speaking of the name *China* saith, it is onely used by us of *Europe*, and is to be derived from the *Sina*, a people whom *Ptolomy* the old Geographer placeth in those parts, and the latter Writers do yet call it *Sinarum Regio*. And although the learned *Junius* in his note upon that place of the Prophet, first pointeth at another people, yet he seemeth to encline to the same which *Ben-Israel* pitched upon; for upon those words [*a terra Sinaeorum*] he saith, *i. e. Meridiem versus, quam in partem Sinai terminum Judea constituebant, Gen. 10. 17. Desertumque Sinis & mons Sinai spectabant, Exod. 16. 2. Nisi fortè intelligantur Sina populi India, qua extra Gangem contermini, hoc enim videtur esse ἐμφορτικώτερον*. Now this Land of *China*, *Sinim*, or *Sina* is of a vast extent, it is said almost to equalize all *Europe*, to be 3000 leagues (or 9000 miles) in compass, 1800 leagues (or 4500 miles) in length; so that in this Country alone there seemeth to be room enough for the Tribes of *Israel* to hide their heads in: But besides, the Text saith, *others shall come from the North*, suppose from that

Junius in
Isa. 49. 12.

that huge Northern Country of *Tartaria*; besides *Syria*, *Cilicia*, and many other parts of *Asia* ly^e North from *Ju-
dea*: The Prophet also saith, *These shall come from the
West*. Now the Land of *Canaan* being bounded on the
West with the Mediterranean Sea, namely the Eastern
end of it, called the bottom of the Straits; how many
Countries lie Westward from it? *sc. Europe* and *Ameri-
ca*, with all the several regions contained in them. There
are also a multitude of Islands, some (yea many) of
which, for ought we know may be peopled with the seed
of *Abraham*. Now although the South be not mentioned
here, yet elsewhere it is expresly, *Isa. 43. 6. I will
say to the North give up, and to the South keep not back,
bring my sons from far, and my daughters from the ends of
the earth*. So concerning those dry bones mentioned,
Ezek. 37. 9. The Prophet speaketh thus, *Then said he
unto me, prophesy son of man, and say to the Wind, Thus
saith the Lord God, Come from the four winds, O breath, and
breathe upon these slain, that they may live: So I prophesied, &c.*
And in the verses following he sheweth that these bones
are the whole house of *Israel*, which shall be brought out
of their graves, and placed in their own land; now why
should the Prophet be directed to call for breath to ani-
mate these dry bones and dead carcasses from the four
winds, but because they are dispersed into the four quar-
ters of the earth?

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FINIS.